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**THE BIBLE MADE AMERICA GREAT
CAN OUR SCHOOLS EFFECTIVELY
TRAIN AMERICANS WITHOUT IT?**

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

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Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

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The Editor's Page

SHOULD RELIGION BE AN ISSUE IN THE CHOICE OF A PRESIDENT?

The Presidency of the United States has developed into one of the most influential offices in the world today. For that reason the person who occupies that office will be subjected to the most critical scrutiny of which society is capable.

The candidacy of Senator John A. Kennedy has brought into focus the place of religion in relation to the responsibilities and power of the Presidency.

In the light of the Constitutional provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States" (Article 6, Par. 3), there are those who claim that a man's religion is "irrelevant" to public policy. But in the case of a candidate who is a member of the Roman Catholic Church, there are at least two basic reasons for the current debate on the religious issue: (1) The nature of the Catholic Church, and (2) certain pressures that have been evident on Mr. Kennedy.

The Nature of the Catholic Church

The Roman Catholic Church has been distinguished in its historical development by claims of temporal sovereignty over civil authorities. The church is hierarchical in structure. The Pope is not only Vicar of Christ in a priestly sense, but claims to be "Father of Princes and Kings, the Ruler of the World". His official pronouncements are binding upon the conscience of loyal Catholics everywhere. If these pronouncements dealt only with issues which did not conflict with those of civic or national interest, there would be no problem. But when dogmas deal with issues in which temporal and national conflict of interests are involved, the nature of such a church creates a dilemma for a Catholic who would be President.

The Associated Press, Sept. 9, 1960, reported a meeting of the National Conference of Citizens for Religious Freedom, presided over by Dr. Norman Vincent Peale. This Conference stated that,

"The key question is whether it is in the best interest of our society for any church organization to attempt to exercise control over its members in political and civic affairs. While the current Roman Catholic contender for the presidency states specifically that he would not be so influenced, his church insists that he is duty-bound to submit to its direction."

(*Pittsburgh Post-Gazette*, Sept. 9, 1960, p. 2)

W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, has voiced a wide-spread concern when he stated that our problem lies in the fact that the *institution* of Roman Catholicism is not only a religion, but is a political tyranny. "We are faced with a political system that like an octopus covers the entire world and threatens those basic freedoms and those constitutional rights for generations past," said the Dallas pastor, pointing out that this is the real issue in this election.

A recent statement in *Osservatore Romano* asserted that the Roman Catholic Church has spiritual jurisdiction over Catholics in public office. Although this was directed to a specific political contest in Sicily, it received public notice and confirmed the apprehension in the minds of many that the same jurisdiction could be claimed elsewhere. In fact the assertion received so much public notice that the Pope in a recent speech tried to soften its tone. He said that the church intervenes only when moral and religious issues are involved. The fact remains, however, that all Catholics have to hail the Pope as ruler of the world and subscribe to the doc-

(Continued on page ten)

CHURCH AND STATE DILEMMA

Rev. Delber H. Elliott, D.D.

(Chapter five of the book, DOOM OF THE DICTATORS)

Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matt. 22:19-21.

A major controversy which has raged throughout the centuries bears on the relation of church and state. Scores of books have been written on the issue, but we seem no nearer agreement than before. We believe that there is a right and Scriptural answer which we endeavor to outline here. Church and state must dwell together in the same commonwealth. Shall they co-exist as rivals? Shall they ignore each other, or shall they work together as friends with a common interest?

We list four theories which have been tried and found wanting.

1. A union of church and state with the *state in control*.

This was the system under Constantine in the fourth century when Christianity was accepted as the official religion of the empire. The state which had persecuted the church by decree became its protector. The result was deterioration in the church.

2. A union of church and state with the *church in control*.

Here the state became a tool of the church to enforce its creed. This is what produced the Spanish Inquisition and the Massacre of Saint Bartholomew. It instituted the "killing times" in Scotland which sent 18,000 Covenanters to martyr graves.

3. A union of church and state with the church a *tool of the state*.

Soviet Russia first decreed the annihilation of the church and religion, declaring that religion was the opiate of

the people. When the dictators discovered that the religious instinct was too deep-seated to uproot, they decided to take it captive and harness it to their own program. This means the crucifixion of the Christian conscience.

In Red China all Protestants are regimented into one body and most local churches are closed. Their property is confiscated and church workers are given an intense course in "thought rectification." The church there has become a captive rather than a persecuted church.

4. A union of a *Christian church with a Christian state*.

While this is nearer the ideal and less productive of harm, it still comes short. First, the question arises—Is there in existence a state that is truly Christian? The nearest approach to such a union is found in England and Scotland.

No Solution

Such a plan is subject to serious objections. First, it means that the state must be in union with some established denomination. In Great Britain it is the Church of England which is Episcopalian in its government. In Scotland it is Presbyterian.

This means that all other people, including Methodists, Baptists, and Independents, are taxed to support a denomination to which they do not belong. They then must support their own church besides. The state pays the salaries of ministers in the state church. Ministers of all other churches must depend for their support on the voluntary contributions of their own members. A celebrated case of what this system once produced is that of Rev. William Denham, with a degree from Oxford University. He died in 1952 at the age of 83. He began his ministry at Warleggan, England, with a membership of 127.

(Continued on page eight)

DOES THE BIBLE HAVE A RIGHTFUL PLACE IN STATE EDUCATION?

By Walter McCarroll, D.D.

There are two approaches to the question of the Bible in our public schools. The first approach is the generally accepted one that the education given should be child-centered. What does the child want? What does the child need in the way of an education? The needs of the child may be determined by the Parent-Teacher Associations or by professional educators. The primary emphasis may be upon life-adjustment or upon the needs of the community for scientists and technologists to meet the requirements of the space age upon which we have entered. The popular view too seems to be that we live in a pluralistic society in which many different religions are represented, so nothing of a religious nature can be taught that will give offense to any of the religious or non-religious groups in the community. This is the concern for the rights of minorities. Not only, What does the child want, but also what do the people want or don't want?

The second approach to this problem is to begin with the state that undertakes to set up and maintain a system of state education. In order to determine what should be in a system of state education we must inquire as to the nature and character of the state and what is required for the state to maintain its true nature and character. The purpose of state education would then be determined from that standpoint.

Theme: Does the Bible Have a Rightful Place In State Education?

I

Yes, because *the state has a moral and religious character of its own* which it is bound to protect and perpetuate.

This implies that the state is a *moral being*. By this we mean that the nation in its organized form makes plans, reaches decisions, chooses between one

policy and another, assumes obligations that prove binding for generations or until the obligations are fully discharged. It enters into treaties with other nations that are binding upon the entire nation and is accountable both to God and to man. The nation in its organized form can repent of its sins and and return to the way of justice and righteousness and become a terror to evil doers and the protectors of the good. These are the qualities and characteristics of a responsible moral being. Individuals come and go but the obligations remain unchanged.

This moral being therefore has a moral and religious character of its own. That moral and religious character is determined by its background and heritage. The basic truths of the Christian religion pertaining to nations are woven into and form the warp and woof of the fabric of our Nation's life as set forth in the Colonial Charters, Colonial Compacts, Preambles to State Constitutions, the Declaration of Independence, state documents and presidential proclamations. The common laws pertaining to blasphemy, murder, adultery, theft, and false witness, and the civil laws protecting the Lord's Day as a day for rest and worship are witnesses to the fact that Bible truths are basic in our national life. Therefore, the state has a moral and religious character of its own which it is bound to protect and perpetuate.

In setting up a system of state education the first duty of the state government should be to determine the elements that constitute its moral and religious character, and embody these in its curriculum in its schools.

The purpose of state education should be to prepare the oncoming generation for good citizenship. Good citizenship has two essential factors: intelligent citizens able to think and to distinguish

between appearances and reality; and citizens of good moral character, honest, truthful, and obedient to all just laws of the home, the school, and the state because it is right. This moral character is dependent upon the fear of the Lord for "the fear of the Lord is the beginning of knowledge" and "the beginning of wisdom." The Bible therefore has a rightful place in state education. It is essential in order to protect and perpetuate the state's own moral and religious character.

II

Does the Bible have a rightful place in public education? Yes, because *a knowledge of the great events that molded history as recorded in the Bible* is essential to any adequate system of education. No one is truly educated who is ignorant of the world shaking events recorded in the Bible: the creation of the world and of man, the origin and nature of evil in the world, the dramatic story of Israel and the impressive part played by that people in the history of the world, and above all the impact upon history and the peoples of the world of the coming of the Lord Jesus Christ and His life-changing power. Of Him Jean Paul Richter wrote, "The Story of Jesus of Nazareth concerns One who being the mightiest among the lowly and the lowliest among the mighty, has with his pierced hand lifted empires off their hinges, turned the stream of history out of its course, and still governs the ages." No system of education is adequate that takes no account of the writings of the apostles that have set the moral and spiritual standards for the larger part of the free world for countless generations. Nor can any system of education be adequate that ignores the Scripture history of events that underlie the masterpieces of literature, art, architecture and music. Just to list the writings of the great British, French, German and Italian poets of the past, as well as those of our own country, that have a scripture theme would require a separate treatise. Add to that the great oratorios, the priceless paintings, and the architecture in the form of cathedrals and churches and the treatise

would become a volume. The witness of William Lyon Phelps of Yale is pertinent who said in effect that a person without a college education who knows his Bible well is better educated than one with a college diploma who does not know his Bible. For the state to set up a compulsory system of education which ignores such vast sources of knowledge and wisdom is to do irreparable harm both to the millions of our youth growing up in ignorance of that knowledge and wisdom and to the nation itself. "Western civilization is founded upon the Bible: our ideas, our wisdom, our philosophy, our art, our ideals come more from the Bible than from all other books put together." William Lyon Phelps in "Human Nature in the Bible."

III

Does the Bible have a rightful place in public education? Yes, because *knowledge of Bible truths is basic to the American way of life.*

The popular conception of the American way of life is that of freedom, private initiative, the worth of the individual, the equality of all before the law, and government of the people by the people and for the people. Too often the popular idea of freedom is to do as one pleases. These ideas of the American way of life are held while ignoring the basic truths that underlie them and make them possible. These basic truths are summarized briefly in the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. These self-evident truths are Bible truths. They were regarded as self-evident because there was a general knowledge of the Bible. The Genesis account of the origin and nature of man was generally believed and accepted that man was created in the image of God. Certain inalienable rights were bestowed upon man by His Creator. God is the author of man's life, liberty, and

the source of his happiness. The founding fathers sought to implement these rights by common laws based on the Ten Commandments that would protect life and liberty, laws against murder, adultery, theft, and false witness; laws that protected the family as a divine institution and taught obedience to lawful authority because lawful authority was also divine authority. They recognized that true liberty could be enjoyed only within the area of obedience to law that was in harmony with the law of God engraved upon the hearts of men and revealed in the written Word and supremely in the Word made flesh. For this reason the Bible was a part of the life of the common people and had a central place in their public schools. That is why they considered these "self-evident truths."

In contrast we have in this modern age an alien philosophy evoked as the underlying basis of our "inalienable rights." In a recent editorial in the *Los Angeles Times* dealing with the water problem in Southern California we have this sentence, "All of us use water because nature evolved a universal hydrated way of life a billion years ago." Here the editor appeals to man's imaginary laws of nature instead of "the laws of nature and of nature's God" of the Declaration of Independence. We infer that the editor thus wrote because he thought this was the generally accepted belief of his readers. So far have we, as a people, drifted from the self-evident truths of the founding fathers. Is a secular system of education cause or effect?

(To be continued in next issue)

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ANNUAL DINNER MEETING OF THE NATIONAL REFORM ASSOCIATION

The annual meeting and dinner of the National Reform Association will be held in the Second-Fifth U. P. Church, 1601 Brighton Road, N.S., Pittsburgh, November 10, 1960, at 6:30 P.M. Price is \$1.75. The speaker of the evening is Dr. W. W. McKinney, President of the Association.

Election of officers, filling of vacancies on the Board of Directors, presenting of the treasurer's and other reports will take place at this meeting.

Please send dinner reservations in advance to the Association Headquarters, 109 Monitor Ave., Pittsburgh 2, Pa., or phone POplar 6-5259.

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POSITION OF THE NATIONAL COUNCIL OF CHURCHES ON THE BIBLE IN THE PUBLIC SCHOOLS

The following letter was received from R. L. Hunt, Executive Director of the Department of Religion and Public Education of the National Council of Churches, denying that the Council is "working for the banning of the Bible and prayer in our public schools", as was stated on page nine of the July issue of the Christian Statesman.

Dear Mr. Patterson:

The fact that the Committee on Religion and Public Education of the National Council of the Churches of Christ in the United States shares with the National Reform Association opposition to efforts to remove the Bible from public schools leads to my great surprise to find on page 9, July 1960, the statement that the National Council of the Churches of Christ is "working for the banning of the Bible and prayer in our public schools." The sentences quoted to support that argument from the study document, "Relation of Religion to Public Education," are surrounded by these sentences—

"In many public schools there is an attempt to maintain a strict silence not only in regard to the different claims of particular faiths, but also concerning the question of whether or not God exists. This silence is often mistaken for neutrality, or even for objectivity....

"Fairness in a pluralistic society requires an entirely different attitude in the classroom.... They require that a child be encouraged to explore religious questions and to seek for

religious understanding. The child should be acquainted with the fact that the majority of our people have believed in God and that our greatest men were often men of deep faith. He should ask why our governments, local, state, and national, have professed belief in God and acted upon it. He should be encouraged to seek after and appropriate for himself values and sanctions providing maximum meaning, and be brought to see the need for commitment to the highest source of good he can discover. It must be made clear that the sanctions of faith, its consequences and institutional expressions—cardinal articles of faith—are left to the teaching and ministries of home and church where properly they belong, and where they can be transmitted and interpreted most effectively. Differences between the affirmations of members of particular faiths emphasize a point upon which they all agree, that religious beliefs are important. This children in public schools may learn."

The study document quite specifically recommends that the Bible has a use in general education appropriate for the public schools, and supports giving of credit by the school for off-campus religious courses using the Bible, on the same terms as other elective courses in the high school.

I enclose a copy of the study document for your information. Your readers who may wish to examine the document in its entirety may secure a copy for 10 cents, requesting the study document, "Relation of Religion to Public Education," from the Department of Publication and Distribution, National Council of Churches, 637 West 125th Street, New York 27, New York.

Yours very truly,

R. L. Hunt
Executive Director
Department of Religion
and Public Education

NATIONAL CANCER INSTITUTE SCIENTIST URGES BAN ON CIGARETTE SMOKING

Dr. Michael Shimkin, speaking at the opening of a three-day National Cancer Conference in Minneapolis on September 13th, said a new kind of prohibition—on cigarettes—would save at least 20,000 lives a year in the United States. Such a plan would be difficult to invoke because "tobacco is considered neither a food nor a drug, and appears to be immune from all regulations except taxation." He said many folks subscribe to the theory that it is a constitutional right to choose one's poison. As a result, he complained, the Government can do more "to protect the population" from chemically-contaminated cranberries—whose "dangers for man are at most theoretical"—than from the hazards of tobacco.

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CHURCH AND STATE DILEMMA

(Continued from page four)

An attempt to change customs which had prevailed for generations caused a rift which resulted in the desertion of his entire congregation. He lived alone in the rectory with his two shepherd dogs. On each Lord's day he opened the church and conducted the entire service including the hymns, prayers, a thirty-minute sermon and announcements without a single person there to hear him. This continued for twenty years.

In the meantime he had the use of the rectory and received from the state his stipend of 800 pounds a year.

As to the real solution of the relation of church and state, we maintain that there should be no official union between them whatsoever. We believe that our American system is right. Both church and state are divine institutions, separate and distinct. Each has its own responsibilities in serving the highest interests of the nation. Both should work harmoniously together to this end. They resemble the two rails of a railroad which run parallel, never interfering, but each carrying its share of the load.

What They Owe Each Other

The question now is, What do these two institutions owe to each other?

First—What does the *state expect of the church*? It is the church's duty to mold the character and conduct of the people. It must strive to make bad people good and good people better. It seeks to reclaim the lost and promote honesty, truthfulness, and morality throughout the nation. If the church fulfills its mission it will make the nation a happier and safer place in which to live. The church is the state's greatest asset in making police duties easier by elevating the character of its citizens.

Second—What does the *church expect of the state*? It is the duty of the state to provide protection and moral support to the church in accomplishing its mission. The state must enact and enforce laws in the interests of right living.

How can the church succeed in making bad people good and good people better if the state enacts laws inimical to the church's mission? How is it helping when it refuses to enforce good laws already on the statute books? How is it helping when it protects and supports the liquor traffic and winks at gambling and other vices which corrupt our youth? How is it helping when it turns the church's day, the Sabbath, over to the magnates of commercial amusements?

The latest move by the enemies of Christian government is to take over the Lord's day for national elections. Certain congressmen, other political leaders and some churchmen support this proposal. They argue that voting is a religious exercise, so why not perform it on God's day? Other countries are holding their elections on the Lord's day, why not the United States? In reply we ask: "And what is this custom doing to freedom and Christianity where it prevails?"

The foes of Christianity in our own land have already surfeited God's day with business, sports, politics and theatricals of every description. Now the effort is being made to further smother the day by political elections. Should they succeed in this, then have they not also succeeded in disfranchising all Christians who "remember the Sabbath

day to keep it holy"?

It is time to recall the prophecy of the notorious infidel, Voltaire, who said: "There is no hope of destroying Christianity so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

If Voltaire were to return today he would find this roadblock to an atheistic nation largely removed.

What shall we say about our legalized traffic in beverage alcohol? We were intrigued by the experience of George Phillips who was called "the Bottle Preacher." The bottle with its contents had made him a drunkard. By the grace of God he was delivered. In his passion to save others from the curse of strong drink he conceived a plan to use these selfsame bottles to carry salvation to those who were enslaved by drink.

In 1940 he began to collect containers of his old archenemy until he and his helpers gathered and distributed 15,000 of them over much of the world. In these bottles he inserted Scripture texts in many languages and set them afloat on many waterways of the world. He has received answers from 1400 persons in forty countries, most of whom promised to reform. He "cast his bread upon the waters" and found it "after many days."

What a revolution would take place if all these agencies which are promoting such evils would become disseminators of truth and sobriety! Those who profit from this nefarious industry for financial gain are preying upon the weaknesses and vices of the human race and must share the guilt of debasing the morals of the nation. "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!" (Hab. 2:12,15).

Third—The church also expects the state to include moral training in its public schools. But what do we find? In one state and community after another the Bible, prayer, exercises at Christmastime and baccalaureate services are being prohibited.

What right has the state to execute a citizen for murder if it has never taught him "Thou shalt not kill," or to punish for theft if it has not taught "Thou shalt not steal," or for immorality if it has not taught "Thou shalt not commit adultery," or for perjury if it has not taught "Thou shalt not bear false witness"?

Is it not ironic that states which have withdrawn the Bible from their schools are quite willing to have it in their jails and penitentiaries? With the alarming rise in crime and delinquency, which the state seems unable to control, we need to learn that where God and the Bible go out, the seven devils of iniquity swarm in. A sobering truth for both church and state to ponder is that the great nations of the past were destroyed first of all not by military power from without, but by moral decay from within. It can happen here!

When Jehoshaphat was king of Judah he used his civil office to instruct the people in the law of God: "And they taught the people in Judah and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people."

(Chapter five concluded in next issue)

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SHOULD RELIGION BE AN ISSUE IN THE CHOICE OF A PRESIDENT?

(Continue from page three)

trines of the Roman Church.

Rome takes the position that church and state should be united and that the Roman Catholic religion is the true one. This dogma is declared in the following quote from *State and Church* by John Ryan, published by the Department of Social Action of the National Catholic Welfare Council, "Pope Leo... declares that the state must not only have care for religion, but recognize the true religion. This means the form of religion professed by the Catholic Church".

(p. 32)

It is not likely that anything radical

would happen under the first Catholic president, but watch out once they really become entrenched in a position of power.

The issue does not lie in Senator Kennedy's personal religious faith. In this country of religious freedom, we have an inborn historical dislike of criticism of any man's religion. The issue, as has been stated above, lies in the nature of the Roman Catholic Church.

The Pressures of the Roman Catholic Church

There is no question of the sincerity of Mr. Kennedy in his repeated statements that he is loyal to the principle of the separation of church and state, that no one in the Roman Catholic Church speaks for him, and that he has opposed Federal aid to parochial schools. However, in 1950, after he had accepted an invitation to participate in the dedication of an inter-faith memorial, "The Chapel of Four Chaplains", he was requested to withdraw from the program by His Eminence Cardinal Dougherty of Philadelphia. When he found he could not change the Cardinal's stand in the matter he telephoned from Washington two days before the banquet at which he was to speak, according to the story told in the December 1959 issue of *Christian Herald*, saying that he would have to cancel his appearance as the Cardinal had requested him not to speak at the banquet, and not to appear.

He was reminded by the editor, Dr. Daniel Poling, that the banquet was a civic occasion, that all faiths were participating and that they were meeting in a hotel. Mr. Kennedy replied that he understood all this and that he had done everything he could to change the Cardinal's position, but to no avail. So as a loyal son of the church he had no alternative but to withdraw. This is only one instance, but is illustrative of the dilemma of conflicting loyalties in which a Roman Catholic President would find himself.

Further examples of pressure to further the aims of the Roman Catholic Hierarchy can be multiplied from the

experience of the insistence that the parochial school system should be supported by public taxation. In Ohio, with the second Roman Catholic governor in its history, approval has been given to place garbed nuns on the public payroll as teachers in public schools. *There are now over two thousand (2,055) nuns and priests teaching in public schools, and on public payrolls, in the United States.*

Can it be supposed that a consistent and loyal Roman Catholic could escape the pressures that would be exerted to use the prestige and power of the office of the Presidency to further the purposes and policies of the church which claims supremacy in the broad field of morals and religion?

It is the studied conviction of many Americans that the preservation of religious liberty is at stake today. Those liberties are imperilled which have been derived from the broad principle of a state and church having separate functions in the service of God. When either seeks to dominate the other, or when either departs from its intended purpose, the cause of liberty and justice is hindered.

There is another factor that is disturbing to many Christians across America, and to all who are concerned about the cause of sobriety and temperance in this land. Certainly this factor is of concern to the W.C.T.U., the National Reform Association and all who are friends of these and similar organizations. This factor in the choice of a man for the Presidency may be found in an examination of the source of his prominence. It is well known that Senator Kennedy is a wealthy man and that he comes from an exceedingly wealthy family. That the exploitation of the liquor business played a prominent part in the accumulation of this wealth may not be so generally known. Ernest Gordon, a writer in the *Sunday School Times*, in his book, "The Wrecking of the Eighteenth Amendment" (pp. 216-217) makes this significant comment: "Mr. Roosevelt's political intimate, Mr. Joseph P. Kennedy, son of an east Boston liquor dealer, went with James

Roosevelt to London. Roosevelt helped Kennedy to reach the two great positions he now holds, that of Ambassador to London (sic), and that of premier Scotch Whiskey Salesman in America. His appointment as Roosevelt's personal envoy to the Pope's coronation followed later.

"Kennedy was enabled to get a fine start in the whiskey business with the aid of two enormous permits for the importation of Scotch whiskey *before repeal. These were brought in under medicinal permits granted in Washington.* When America officially turned wet, Kennedy was on the market with one huge shipment of Haig & Haig "medicine", and another huge shipment of John Dewar "medicine"!"

Presentation of Facts is Not Bigotry

The Vatican does all in its power to control governments of nations, and in the past and present has often succeeded. Since we know that Romanists do not accept the separation of the Church and State, since we know that they oppose a government's treating all churches alike, and since we know they constantly seek tax money for their own uses, it is our studied belief that the interests of the nation are safer in the hands of one who does not confess to a foreign, earthly power.

As is pointed out by the editor of *Christianity Today*, "Far from bigotry, opposition to the ... election of a Romanist is perfectly rational." To call it bigotry "attempts to obscure the important difference between the wise policy of acknowledging religious liberty for all, even for Roman Catholics who do not believe in it, and the unwise policy of choosing a Romanist government that could extinguish religious liberty." Presenting the real issue is not bigotry. It is perfectly rational.

* * * *

Twenty-five thousand copies of the above article were printed in pamphlet form and distributed jointly by the National Reform Association and the Washington County, Pa., W.C.T.U.

FROM THE STUDY WINDOW

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We begin this month with a restatement of the obvious. The world is changing at an unprecedented rate. So fast, in fact, that we cannot understand the significance of the change. Take the revolution in weapons, for instance, providing a potential of destruction which we cannot imagine. Or the revolution in communication and transportation—so that suddenly we are closer to the whole world than the Jew was to the Samaritan. The political revolution in Asia and Africa means that nearly the whole colonial world has achieved a touchy and sensitive independence. What authorities have called a revolution of "rising expectations" has gripped the poverty-stricken nations of the world.

All this we know. The reason for repeating it is because we too seldom let ourselves think about it. We try to forget about it and ignore it. This attitude tends to paralyze our nation in dealing with the problems created by change.

Karl Marx began his career as a student of the German philosopher Hegel. A central idea of Hegel's thought was *change*, and change in the direction of progress. At any given time the *status quo*, or *thesis*, was developing from itself an *antithesis*; from the struggle between these would come a new and higher synthesis; this in turn became the thesis for a new spiral of progress.

Marx believed that he had improved on Hegel, in fact, turned Hegel right side up. But he kept the idea of change and progress. Among all the ideas that Marx bequeathed to his followers, none has been more influential than this—the idea that change was good and to be used for the good of the Communists.

There is nothing uniquely communist about the idea. Most students of American history have noted that a belief in progress was a central part of the Amer-

ican character. But now something has happened. Partly because we have become rich as a nation and want to defend our possessions, we have become more interested in the *status quo* than in progress. Our concern for the *status quo* is ostrich-like. We prefer to ignore threats until they are too dangerous to be ignored.

In Cuba we ignored the injustices and oppression of Batista, content with profiting from our extensive investments there. Then came the explosion—which the Communists were prepared to exploit and have done, checking, if not check-mating, us. In other situations we have ignored opportunities for positive action until it was too late for anything but a rearguard action, if we were free to act at all.

Is this good stewardship of the abundance which God has given us? Is this the right attitude toward the responsibilities of leadership which God has laid upon us?

There is plenty of room for progress in the world—progress toward morality in public life, toward providing the physical needs of the people of the world, toward the effective use of freedom. The great needs of the world ought not to be exploited by Communists for their gain.

We are told, for instance, that in much of Latin America are conditions which might produce Castro-like rebellions in other countries. Are we seeking wise plans for encouraging economic progress for the people of these countries, or are we content that no explosion has yet come. In Africa, there is need for all sorts of higher education. Are we using our opportunities to educate leaders for democratic leadership.

Fear of change does not prevent change. Intelligent planning can help to channel change in right directions.